

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, AUG. 15, 1907

NEW SERIES VOL. IX, NO. 33.

The Baptist Times is a new paper just launched in Virginia. William S. Royal is editor and John H. Couch is associate editor and manager. The paper is published at Roanoke and claims to be "on a solid financial foundation." Now, if it can remain on that foundation, it will be one of the few fortunate ones.

There are two ways in which the value of a lifetime may be measured. It can be measured by years or by events. A man may live to be eighty years old and yet find at the end that his life was hardly worth living. A Mozart may die at thirty-five and measure his life by the birth of great compositions, each an event in the musical history of the world. Years do not count. A man lives by events.—Charles Barnard.

On the first of August Dr. J. H. Gambrell's resignation as editor of The Baptist Standard was offered. It was voluntary and for reasons satisfactory to himself. The entire directory protested, but he insisted and the resignation was received. He will be succeeded by Bro. J. M. Dawson. Dr. Gambrell has been elected to a position in the work of the Anti-Saloon League. We know of his eminent fitness for his new work. His work in Mississippi on this line of more than 20 years ago, is telling today. Woe to the farmer who clashes swords with him.

Rev. E. S. P'Pool, who is pastor of Central Baptist church, of Jacksonville, Texas, and a Mississippian is supplying the pulpit of Dr. J. L. White, pastor of the First church, Beaumont, Texas, during his absence on vacation. Only a few weeks ago Bro. P'Pool assisted Rev. P. N. Bentley, pastor of the Grand Avenue church, Beaumont, in a gracious meeting. The Beaumont Baptists are preparing for a meeting for the city to begin the last of September, in which Dr. Len. G. Broughton of Atlanta, Ga., will do the preaching. The pastors and workers of Beaumont are already holding evangelistic meetings over the city.

After all smoke, dust and doubt was cleared away, the Democratic Executive Committee announced that Representative John Sharp Williams was the nominee for United States Senator to succeed Senator H. D. Money, on March 4, 1911, to hold until March 4, 1917. It was also announced that Messrs. Noel and Brewer would be running mates for Governor. Mr. Noel was in the lead of all by 1,270 votes and the 22d day of August will tell who will be Governor of Mississippi from January 1, 1908 to Jan. 1, 1912. May the Lord give success to the one who will most honor his name.

Mystery of suffering! Out of its darkness there shines a light, for is it not true that out of suffering there came monument and salvation? Is it not true that out of suffering there came a power which transfigured and glorified the ministry of Paul? Beaten with stripes, with bleeding back, at Philippi; fighting with beasts at Ephesus; stoned at Lystra; dragged out of the city and left for

dead. O sufferer, surely thou wilt abandon this thy course of life! Abandon it! With flashing eye he exclaims: "Abandon it for these light afflictions? Never! The love of Christ constraineth me. This one thing I do, I press toward the mark for the prize."—George Douglas, D. D.

The "Carnegie Foundation" is becoming somewhat operative in the South. By this designation is meant a \$10,000,000 gift which Mr. Carnegie has made for the benefit of colleges and universities. Our information is that two colleges in the South are now beneficiaries of this fund. We do not know all the particulars in applying this fund. One of the main objects of it is to provide a life annuity for retired professors. One of these colleges has decided to retire professors at the age of 65 years on an annuity of \$1,300. Only professors having full training and successful experience will be eligible. A years leave of absence will be given every seven years. The manifest mistake is in fixing an age limit. Let efficiency be the limit. It might be well for some to be retired long before they reach 65, and it is sure that others might be more useful after 65 than ever before. Any one of even limited acquaintance recalls several who did their best work after 65. We are not in sympathy with the Osler doctrine, that one's usefulness ceases at 60. We would discard the age limit and and hinge all upon efficiency.

Regeneration is the turning of flesh into spirit, or the giving of the new nature. This is followed at once by adoption, which is giving to us the position of son. You will see what I mean presently. The prodigal son was far from home spending his living in a most riotous manner, but one day, through the working of the Spirit, he longed to be in the family of God the Father! When he returned to the Father, what did the Father do? Put his arms around him, put shoes on his feet, a ring on his finger, clothed him in the best robe, made ready a feast, and restored him to the position of a son; the poor prodigal deserved none of this love at the father's hands, but it was given freely and lavishly.

You can see how God acts when he makes a man a son; when we are in rags he clothes us in the best; when we are hungry he prepares a sumptuous banquet and gives us the chief chairs at the table. When we are far away in the bleak country of sin he brings us home to the land of love. When we sit on the swine troughs as poor outcasts, through Christ he lifts us up and sets us on golden thrones, calling us sons, to which our hearts respond "Abba Father."—W. Kirk Bryce.

Sixty-four times is Christ named in the First Epistle to the Corinthians—in the thirteenth chapter not once. This glowing and outpouring paragraph does not name him, because it describes him. With the deepest instinct and tact Paul leaves us to say whether any face but one can be the original of that description! It is a perfect likeness. He spoke with tongues, and more

He had prophecy and knew all mysteries. He had all faith. He bestowed all to feed the poor. He gave his body. He forebore. He was kind. He envied not, vaunted not, sought not his own, was not easily provoked, reckoned no evil, bore, believed, hoped, endured all things and never failed. Ah! he it is who was the fulness of God—love transfixed and victorious. We are not summoned to rapture over a handful of attributes, but to reverence for the Person in whom they meet. These lead to him as the rays of its light lead to the sun. Love is the shortest distance between your soul and your Saviour. It was from Christ that Paul learned to love, and describing it he described his teacher. He drew from the living model. He could not have imagined it unless there had been a life to suggest it. Oh! let us heed, "Follow after love." It will cure us of pettiness and petulance; of suspicion, envy, self-importance; of grudge and indifference—it will crucify our selfishness. It will lead us to Him alone who can make us partakers of the divine nature.—President M. W. Stryker.

"Right use of the ballot is a Christian civic duty."

"The ballot is not the symbol, merely, but the fact of sovereignty; and the one and only fact of it. In all else the citizen is a subject. Christian duty cannot be divorced from the citizen's duty. It is by the strong arm of the law and the integrity of officers that religious liberty is guaranteed and protected, and may be perpetuated; and, under God, by these only. It may be old and trite, but it is yet true that when the wicked rule the people mourn. No man who believes God's word and professes his name has any right to neglect his duty to the state—the whole people—by not voting, or by giving his ballot or influence in favor of the corrupt or immoral candidate. The divine law demands of us to our fellow man, first and always, service. Just now every Christian voter may render invaluable service to all the people by using the ballot God has given him, the talent God has given, in the selection for public office of men of irreproachable morals and unimpeachable integrity. Let us see to it, every one of us, that the one talent is not buried.

Resolved, therefore, That it is a transgression of Christian duty for any believer having the ballot, to wilfully fail to use it; thereby neglecting to do his part towards safeguarding our priceless heritage of a Christian civilization and religious freedom. And it is vicious to use the ballot to put in office men that encourage immorality by getting drunk, or otherwise openly defying both the laws of God and man, and we condemn it utterly."

The above is a resolution read before and adopted by the Mississippi Baptist Convention in 1899. Our lamented Brother, Judge B. T. Kimbrough was its author. Let every man read it at this time. It is important.

Dr. Hawthorn's Address.

I have always had the greatest respect for Dr. J. B. Hawthorn for his ability, piety and noble Christian spirit, and would not detract one iota from his standing in the kingdom of God, on earth or in Heaven, but brethren, Dr. Hawthorn is not either our Moses or our oracle, he is no more than just one of us, for all we be brethren."

Then he stands for leadership only in pulpit oratory, any way, more than anything else, if indeed, really in little or nothing else. He is a great pulpit declaimer, a splendid master of the art of pulpit speech and none of us would pluck a piece of his well earned laurels as our acknowledged model of pulpit and platform grace and force, and the man who possesses and exploits the two great essentials of true oratory, appreciation and expression, in a higher and greater degree than any other among us. But there he pauses, and upon that element and faculty rests his fame, for in that he is certainly excels. But we as Baptists are not committed to following a talker, however captivating an orator, however brilliant a declaimer, however radiant. No such man can settle disputed questions of doctrine for us, in fact, we have the holy oracles of God—His word of eternal truth and by that standard we must stand or fall. We believe our claim to being God's "peculiar people" and our preservation and continuation rests upon his word and promises, and power to preserve and keep, infinitely more than on any man's ability to trace and connect human history into a continuous line and unbroken chain though we have no doubt that line or chain does exist.

But if any part of our claim to being God's peculiar people depended upon the tracings of human history through all the ages, then our beloved Hawthorn has not destroyed our hope by any sort of means, for he has only taken his bearings from one side of the sources of information and ignored the other altogether. The "ages" whether "dark" or light, had their varieties of sect divisions and parties, in fact, every sort of "faith and practices" existed here or there, just as it does now, but it is claimed and believed and can be proven that there was a "red thread" of New Testament Baptist life running through it all, and which has come out untarnished and of sufficient "anient" and "flesh marks" to be identified with the present twentieth century variety precisely of whom we Baptists are some of which.

Now don't let anybody suppose that we Baptists are demoralized by Bro. Hawthorn's little talk on Baptist history, however confident he seems to be that he was "letting in a flood" and that the undergirding of the old ship would go to pieces like a lot of driftwood to be hooked up by any of the many sects that are floating about in the same waters. The truth is, we are at the old stand yet, and are, and will continue to do business as of old till the Master comes.

Let one thing be remembered, the address of Dr. Hawthorn was not discussed by or before the convention out of respect for him, and as I now recall, it was not sought for publication as an expression or with the endorsement of the convention, and, therefore, is in no sense the expression of Southern Baptists as represented in and by that assembly of Baptists.

J. A. H.

Does the Foreknowledge of God Seal Our Eternal Destiny?

However much we may believe in God's foreknowledge of coming events, the matter will always be beyond our human power of comprehension.

We can easily enough see how God, with all power in heaven and in earth, could predestinate certain events, and then cause them to come to pass; but our difficulty begins when we apply divine knowledge to human affairs, in regard to which we recognize, according to the Scriptures, that man is a free agent, at liberty to choose his own course, at least concerning all moral and religious questions. This need have no bearing whatever upon our duty and responsibilities, for we know assuredly from the Scriptures that God is dealing with us, not from the standpoint of His foreknowledge but from the standpoint of our obedience. If we are willingly obedient to Him, then He could not have foreknown otherwise respecting us.

The Lord is dealing with his church of this Gospel age according to certain principles set forth in the Scriptures, and it is for us to obey or disobey his instructions, according to our will, God's foreknowledge in no sense or degree interfering with our liberties. God's declaration in his word that He does not elect or will that any should be lost, but that all may come to Him and live, again that "God so loved the world, that he gave his only begotten son that whosoever believeth on him shall not perish but have everlasting life." Loved the world, not a part of it, not a select few, but the whole world, and the simple, short text, "God is love," should forever settle the question so far as predestination is concerned. We believe that much of the difficulty in understanding God's word relating to election and predestination is a failure on our own part to understand what the Scriptures mean, by election. There is an election going on ever since Christ went back to the Father. God is electing a little flock the bride of Christ, who are to be adopted into the family of God as joint heirs with Christ and will be like Christ, but Paul says, it doth not yet appear, has not yet been revealed what they will be, but will be kings and rulers with Christ in the kingdom when Christ shall have put down all rule and the kingdom of this world shall become the kingdom of God.

When God's will shall be done on earth as it is done in heaven, when the meek shall inherit the earth, when it will be peace on earth and good will unto all men, when Christ shall have bruised the serpent's heel and restored all that was bad by the fall of Adam, when the little flock, the bride of Christ and joint heirs will be rulers in the restored kingdom. They are those who made their calling and election sure, ran with patience the race and won, went in through the straight and narrow way that so many fail to find; many are called to enter the race for this high calling, but few are chosen; God's election does not work any of his creatures an injury or injustice, but is intended for a blessing to all. Paul was elected to be an apostle to the Gentiles and his election has proved a great blessing to the Christian world, and we should view the decrees of a God of love to mean nothing but good.

It is this high calling that believers in Christ may obtain; "Have the power to become sons of God" and be adopted into

a higher order, a joint heir with Christ, which few attain to. The great company whose number is so great that no man can count them, who have made their garments white in the blood of the Lamb, are not elected to that class, but are the subjects who will inhabit the renewed earth and be at peace and have good will to all men on earth, never more to be seduced and led astray by the old serpent whose head our Lord has forever bruised.

T. H. H.

Gloster, Miss.

To the Pastors of Mississippi.

Often times we have friendly suggestions come to us—many times they are suggestions that we would do well to heed—and yet we say, "Oh, yes, that's a good idea, I am inclined to think just that way myself, but"—and we sit idly by and let the opportunity pass on.

I come to you this time in the name of my Master and for His glory, and make this appeal, and I pray most earnestly that you will ask God to direct you—and then follow His guidance.

Brother J. E. Wills, as you know, has given himself unreservedly into the hands of God to be used in the Foreign Missionary work. It was my pleasure to hear him preach a few nights ago on this great, yes the greatest of all subjects, "give ye them to eat," and I was made to realize more fully than ever before that I had not been the man that I ought to have been. I said when he had finished that by the help of God, and by His grace I expected to do more in the future than I had done in the past for my blessed Master.

Brethren, I want every pastor in Mississippi to invite Brother Wills to come and be with your church or churches and preach one sermon on the thing that is nearest his own heart—and I verily believe that it will do us more good than anything that we could listen to.

You can all preach missionary sermons but you cannot preach like the man who has given his life to that work.

Brother Wills goes back to the Seminary next session, if you want him, write to him early so as to make arrangements with him before you are too late. His address is Brookhaven, Miss.

I have not talked to him about this request, he knows nothing of it at all, but God has laid it upon my heart to say these words and now the responsibility is upon you, what will you do?

When he comes brethren you will thank God for this suggestion, and you will be a stronger man after listening to his earnest appeals. He does not take up any collection, the sermon is free, free as water.

Of course, I am sure that the pastor will see that his expenses are all paid—he is like the rest of us preachers, he has no money.

May the Lord direct and use this dear boy in his own good way for the salvation of many lost men, women, boys and girls, is my earnest prayer.

A. A. WALKER.

Bogue Chitto, Miss, Aug. 9, 1907.

Norwood, La.

Will you allow space for a few words from an ex-Mississippian. The truth is Norwood, La., is within ten miles of the state line, one of our deacons lives in Mississippi and occasionally a visit to his home gives a fresh breath in the dear old state.

I came to this pastorate eighteen months ago. I may say without boasting, the Lord has prospered us greatly in his service. The church here is not large in number, but qualitatively it is the equal of the best. It has been growing constantly in every department of Christian activity. We have just closed one of the greatest meetings in our history. Rev. E. F. Lyon, of Ennis, Texas, and a former pastor of this church, did the preaching. There were nineteen additions for baptism. The membership has increased 30 per cent, the pastor's salary has been increased 20 per cent with a correspondingly enlargement in all our mission and other benevolent work. Last year we gave near \$40.00 per capita to all purposes. This included \$1,086.00 to Louisiana college. This may sound like a fish story, but if you think so, come and see. I sent a copy of last year's associational letter to a Baptist deacon in Mississippi. He must have thought it a fish story since he did not reply nor acknowledge the receipt of it.

There is some talk of a new brick church. It is my hope that the talk may become a deed.

I committed the sin of leaving Mississippi, but it is hard to repent so long as the Lord blesses the labor of the sinner.

The Baptist Record comes regularly and bears the mark of steady and rapid improvement. May God bless its editor in his successful efforts to give the Baptists of Mississippi a great paper.

Louisiana Baptists are facing the rising sun of a brighter day. We cannot boast of the age and the numbers of other states. But we have the vigor, and the flexibility and the adjustability of youth, and in my humble opinion we are better prepared to meet the conditions of the new era upon which we are entering than are those other states in the South which are hindered and hampered by an extreme conservatism that seems a necessary concomitant of age. When we come to think of it, in most of the forward movements in human history, the initiative has been taken by young persons, young governments, young civilizations. Age looks backward, youth looks forward. Louisiana Baptists are young. We have a young college, a young paper, and more young pastors than you will find in Mississippi. If you have more preachers than you need, don't silence them, but send them to us. We need men and money as does no other state in the South at least.

W. E. HATHORN,

Norwood, La., July 30th, 1907.

Prof. L. P. Leavell and B. Y. P. U. Work.

The Sunday School Board at its last meeting instructed our field secretary, Bro. L. P. Leavell to give such of his time as may be needed to fostering the B. Y. P. U. work in the territory of the Southern Baptist Convention. This practically gives a B. Y. P. U. secretary for our young people of the South. This assignment of work was done at the request of the B. Y. P. U. of the South, through their Executive Committee at Louisville, and endorsed by their Con-

vention at Richmond, and also by the Southern Baptist Convention.

Bro. Leavell has no superior as a B. Y. P. U. man, and I am sure much good will result from this service. The Board is now publishing and will soon have ready his B. Y. P. U. Manual, a small booklet of convenient size, and will be sold for 50 cents per copy. The Board has through its field force and through the B. Y. P. U. quarterly done much to advance this part of our denominational work.

J. M. FROST.

Nashville, Tenn.

Anti-Missionaries, and Why We Have Them.

Not long since the writer heard two beloved pastors talking about the possibility of the Convention Board going up to the convention with a \$15,000 debt. One of them made the remark, "my churches are all anti-missionaries." I would like to say that brother has not a single man that is at all opposed to missions. Every member of that brothers' churches is a missionary. Every one of them believes that Jesus meant just exactly what he said, when he said, "Go ye into all the world and preach the gospel to every creature." There is not a single man on earth but what believes it just as quickly as he does any part of the word. They are missionaries. They call themselves anti-missionaries when they are no more opposed to missions than I am.

They are opposed to the giving of the almighty dollar which it takes to send the gospel message. That is where the trouble is. Just as long as the gospel is going and they do not have to help send it, they will endorse its going, but when you hit the nail on the head and say they must help send it, you are just throwing water on fire—it goes out right now too; and to talk missions to some is just like pouring water on a duck's back. When you mention giving to this man he will turn over a eud of tobacco in his mouth half as big as your fist, and spit out a handful of juice and make a thousand excuses before you can say "Sam Jones." Yet says he is saved by grace through faith in the Lord Jesus Christ, or else he don't know how he is saved. He is saved and that is all he can tell you about it; he don't know how came him saved.

I shall now endeavor to give some reasons why we have this kind of man.

It was the German that said, "whatsoever the people of America want, they put it into the schools of America." It was the Jew that said, "the reason why the United States government grows and prospers in civilization is because they educate their people up to it."

I say not only is it so in political affairs, but in everything else. So if we want the spirit of missions to grow, we must educate the people up to it.

I could ask every reader of this, yea, every man in Simpson county, the names of every man in Simpson county who was a candidate in the county for office, but yet, if I were to ask them how many people there are in the world without the gospel of Jesus Christ, they could no more tell me than the man in the moon, not a bit more. And the biggest portion of them can tell me how much money is paid to each officer, and they could not tell me a bit more about the world's spiritual needs than the man who never heard the gospel.

Why is this so? Why, just because the people are politically educated and perfectly ignorant of the work of the Lord.

J. W. GEORGE.

Lucedale Miss.

The Baptist church here is about finished, liking a few seats and a coat of paint. It is a substantial, good house of worship.

Evangelist Frank M. Wells, of Jackson, Tenn., came and gave his lecture, "Jerusalem under the Turks," to a very large crowd of men. Brother Wells is the best advertiser I ever saw. He is one of the best preachers I ever heard and his lecture is the sublimest discourse I ever heard from any man. He is a great power and presents the clearest argument in favor of the Christian religion I ever heard. He is unanswerable in his argument as he contrasts the Christian religion with the Jewish religion, with the Armenian religion, with the Mohammedan religion and proves beyond any doubt that the Christian religion is from God. He describes Jerusalem with great power. He dashed his lecture with Baptist doctrine, and declared John was the first preacher and the last prophet God ever sent out. John a preacher of repentance toward God and faith in Jesus Christ, baptizing those in Jordan who brought forth meet fruit from repentance. Because of this fact the people called him John "the Baptist." Then the first preacher ever sent out was a Baptist preacher—John the Baptist, not John Wesley, but John the Baptist, not John Calvin, but John the Baptist. Jesus the second preacher, preached the same doctrine as John and came to John for baptism. John baptised Jesus in Jordan. If I being baptised by a Baptist preacher made a Baptist in practice of me, what did Jesus become when he was baptized of John the Baptist.

Wells is the greatest preacher I ever heard. While he does not pose as a doctrinal preacher he is the clearest in his argument I ever heard. He reaches a vast deal of men, and does a great good. Every church in the south ought to hear the lecture.

I am a traveling man in the lumber business, with membership at Clarks, La. I travel over Arkansas, Alabama, Louisiana and Mississippi. I have an interest in our cause wherever I go. Brother Wells was asked to remain over two or three days longer in Lucedale but could not, he went on his way and lectured the following night at Richton, where I learn he had another good crowd. God bless Brother Wells.

L. T. COBB.

Who Knows?

Taking into consideration the deep interest, heated controversies, with the appeals made to the passions and prejudices of the people, how many fights and killings would there have been during the recent campaign, if we had had liquor saloons throughout the state? Who can guess.

J. R. SAMPLE.

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Obituary notices, whether direct or in the form of resolutions, of 30 words, and marriage notices of 20 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Advertisements to be printed must be written on one side of the paper only, and in ink.

Communications will be printed unless it is accompanied by the name of the author.

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Pastor S. G. Pope is holding a meeting this week with his Cato church, assisted by Rev. J. A. Lee.

Pastor E. Tull of Greenwood, Miss., is in a great meeting with Pastor J. H. Coin of the Baptist church, Van Alstyne, Texas.

Next Lord's day Rev. J. Wesley Dickens will begin a meeting in his church at Crystal Springs, assisted by Rev. Jno. A. Held, of Natchez.

Bro. J. R. Nutt preaches at Bethlehem on afternoon of 2nd Lord's day. He has just closed a good meeting there, in which there were 7 additions, 6 by baptism.

Rev. E. L. Wesson had a good meeting at Union Grove before last, notwithstanding the election excitement. Pastor Wesson is a great worker. He keeps men and things moving.

Rev. J. A. Lee of Clinton, was in a meeting last week with Pastor J. H. Purser at Birch Grove. They had a fine meeting, receiving 12 additions and the church being greatly built up.

The advertisement we have been carrying for Delano Seminary, contained an error which is corrected in this issue. The school, except the medical department, will open September 1st instead of September 17th.

Rev. J. C. Buckley was assisted in his meeting at Poplar Springs by Rev. J. O. Purser. Church revived and two additions at Valley Grove he did his own preaching, the church being much strengthened and 9 additions.

THE BAPTIST RECORD.

August 15, 1907.

A Card of Thanks.

Rev. N. F. Gabbert, a number of years minister in the Free Will Baptist church, has united with the Missionary Baptists and was ordained by the First church, Evansville, Ind.

Rev. T. J. Moore has resigned the pastorate at Prentiss, but will continue with the church through the remainder of the year. This arrangement turns loose a very valuable man and leaves one of our best churches pastorless.

Mrs. J. P. Hemby, wife of Rev. J. P. Hemby, of Brookhaven, gently fell on sleep in Jesus at 2 p. m., of the 8th inst. She had lingered for months and had suffered much, but relief came and she is at rest now with her Lord. We tender sincere sympathy to the bereaved husband and children.

A good meeting was held in the Gillsburg church by the pastor, S. W. Sproles, assisted by Rev. J. B. Polk, of Roxie. He is said to have done some fine preaching and to have greatly edified the church. The Lord added three souls. Bro. Polk greatly endeared himself to the people of Gillsburg.

The Wesson brethren have purchased a pastor's home, worth easily \$1,500. This is a good move, and there are scores of other churches in the state who need a pastor's home as badly and could purchase it just as easily as Wesson, if only some one would lead in agitating and subscribing for the purpose.

Rev. W. R. Cooper has been blessed with one of the greatest meetings Schlater has ever had. Rev. J. E. Wills held forth the word with great power. The people came in large numbers, heard the word and were saved. The church was much revived and 6 baptized. The visiting brother was invited to return soon and hold a meeting.

Rev. C. C. Jones has closed a fine meeting at Heuck's Retreat. Rev. A. L. O'Brian did the preaching. There were 12 additions and the church strengthened. Brother O'Brian's work was very acceptable and greatly blessed.

A special delivery letter from Pastor Jas. B. Leavell, McComb City, just as we are going to press, says: "The \$6,400 debt remaining on the First Baptist church for its building has just been completely assumed by the saints, by personal subscription, and the church is now entirely clear of debt. Mr. Cates begins a meeting here within a few days. Brethren pray for McComb."

Evangelist Otto Bamber has been granted a vacation of four or five months. It is his purpose to spend most of this time, at least three months, in Moody Institute, Chicago. His work will be along the line of special evangelistic training. He is bent on the best preparation for his chosen work. No man called of God should stop short of the best possible preparation.

Rev. R. Drummond has held meetings in his churches as follows: At Ebenezer assisted by Rev. D. W. McLeod, 5 additions at Hebron, Rev. J. W. Mayfield did the preaching. There were 33 accessions, 25 by baptism; at Crooked Creek, Rev. J. C. Buckley did the preaching, with 5 additions. In all these the cause was much strengthened.

To My Friends:

Having received more than 52,000 votes for State Treasurer from the best people of Mississippi, I feel like speaking a word of appreciation. I was defeated by a small majority and by a candidate that had greatly the advantage of me to start with in political connections and combinations. I have only the kindest feelings for my opponent and feel that he will serve the people well. He used his advantages in a fair and legitimate way, and for him and his friends I have nothing but best wishes.

I feel that in the friendships formed and large acquaintance made, I have gained far more than the canvass cost me in time and money. While I did not secure the office I gained lasting benefits. I appreciate my native state more than ever before and will be a better citizen than I ever could have been without this canvass.

From the depths of a grateful heart I thank the many friends who honored me with their votes and stood by me so nobly. It will be one of the greatest pleasures of my life to serve them at any time and in any legitimate way. Awaiting their commands, I remain faithfully,

P. S. STOVALL.

The Meeting at Carrollton, Ala.

Carrollton and the entire country have been swept with a revival of power. God was mightily felt for days. We went there because the county borders Mississippi and is "wet."

The people are to have an election soon and wanted the meeting to prepare God's host to wage a successful war against the saloon. We began in the church, but had to move to the court house after a few days. There were two trains run each Sunday to bring people to the services. They filled the town. I have never seen such power manifested as we felt in some services. Many of the old faithful members of the Baptist church as well as others, shouted like they once did at the camp meetings.

There were 40 additions only, but God removed some awful difficulties in the way of the cause. We go next to Aliceville just below Carrollton. The churches have come together for a union meeting and a better organization for the prohibition campaign. They have secured a large skating rink. They are to arrange a train to run for the convenience of the meeting. Pray God to bless us in the work there.

It will be a mighty relief to our own state when the saloons are voted out of Pickens county. The Lord be with you.

OTT OBAMBER.

From Bro. Wells.

I have closed my work in Mississippi for the summer and will rest at Hot Springs, Ark., until September 1st. Since March 24 I have conducted several meetings in the state and given my lecture, "Jerusalem Under the Turks," to 8,596 men, with emphasis on salvation and temperance. God has blessed the work in the salvation of many sinners and in the strengthening of many saints. I have stood for Jesus Christ, the Baptist church, the family, the flag and for Brother Noel for Governor and for John Sharp Williams for the Senate. I rejoice in

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the work I have been able to do, and very well satisfied with results. I am still strong in the belief that the Baptist brethren of the state ought to support Hon. E. F. Noel for Governor, because he is a good man, and a Baptist. When a Baptist is good, true and well qualified for office as any one else, he is better in my estimation than anybody. Jesus Christ and the Baptists have made me what I am. I think it perfectly right and just that I should support them. My father was born and reared in Franklin county, my mother in Madison county. I have more kin folks in Mississippi than anybody in the state. I am asking all of my kin people to vote for Mr. Noel.

I have been in every Southern state to conduct meetings but three. I never saw kinder people anywhere than are in Mississippi. I really think the state convention has more religion than any state convention I ever attended. Our meeting at Hazlehurst was more like a revival to me than a convention. I never expect to see better people until I get to heaven. Let me thank all the pastors where I have lectured for so many acts of kindness. They help me. May God bless them all. Let every church member line up for Jesus Christ and the church. Be a witness bearer for Christ, a prayer meeting going church member, a Sunday school going church member, a Bible reading church member, helping his pastor all he can and vote for Brother Noel.

May God bless you and all the brethren.

Yours in Jesus.

FRANK M. WELLS.

An Announcement.

The twenty-first annual session of Cophah Association will be held with Pilgrims Rest church, three miles east of Crystal Springs, September 5th-7th. Bro. J. F. Tull, our moderator, has moved out of the association and our metropolitan bishop, Robert H. Tandy is in Kentucky on a vacation, so the writer takes the liberty to make this announcement and to extend to Secretary Rowe and Editor Bailey, Dr. Lowrey and Father Carter a cordial invitation to attend this meeting. A hearty welcome for all visiting brethren and special representatives of our denomination organizations and agencies.

Very cordially,

J. WESLEY DICKENS.

Crystal Springs, Miss., Aug. 12, 1907.

A Good Meeting.

Our meeting at Enterprise was of the kind that counts for real evangelism and growth. We had Dr. T. J. Shipman of the First church in Meridian to our ministry—the first engagement of the kind since he came amongst us. The preaching was of the plain, strong and persuasive kind that live and thoughtful Baptists appreciate and love. The preacher knows how to get at the depth of Christian consciousness by talking about the deep things of God, in a sensible, loving sort of way. The church membership was greatly instructed and edified and all of the people in "the region beyond," were advised, exhorted and persuaded as to the way of life and salvation and the true manner of the church and Christian life.

It is little more than "gleaning among the sheaves" at Enterprise because of the preoccupation of the grounds, but the result showed a happy gain to our membership of eleven substantial members, nine of whom

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were by baptism. It was the initial use of our new automatic baptistry, and while it is not quite complete in all of its equipments, the service was a beautiful and pleasant success. Among the new accessions to the church was Mr. Robert H. Oliphant, grandson of the well known and always to be honored Dr. Oliphant, deceased, late of Mobile, who is one of our best young men. The Lord is good to us and we are grateful and hopeful. In love

Your brother,

J. A. H.

Mother's Words.

A. J. A.

I was young and my thoughts were poor and worthless,
And the fruits of my life were still more
fameless,
I had no conception of life's real meaning,
My little craft floated with the current
aimless.

Time passed by and opportunity passed with it
Work came before me but like the lioness
whelpless,
There was no stimulus, my past had been
wasted,
My vision was incorrect and dull, I was
helpless.

Time passed and my powers grew the
weaker,
And like a sail in the wind, where it was
ropeless,
So were my powers unstable and unready,
And for all usefulness I seemed fruitless
and hopeless.

I sat me down and into my soul infiltrated,
A feeling of lonely wandering, endless,
And retrospect of my wasted past
Convinced me I was worthy to be friend-
less.

The first time in life I fell into meditation,
I thought, as weak must be fishes when
finless,
So weakened must my soul forever remain,
Unless it could be rendered pure and sin-
less.

I recalled most vividly the words of my
mother
Who had taught me the words of Him the
peerless
How those who most faithfully have trusted
in Him
Have been the world's most useful and
fearless.

My thoughts in meditation I now turned up-
ward
God's love experienced rendered me al-
most breathless,
I felt the new life come thrilling into my
being,
That new life of birth divine and death-
less.

Rev. A. R. Sifton, who has been preaching for the Methodist sometime, has joined the Third Baptist church, St. Louis, Mo., and will give his time now to the work of a Baptist minister. He is said to be a strong man.

Dr. W. J. McGlothlin of the Seminary at

Louisville, Ky., is giving the readers of the Biblical Recorder a great treat in a series of articles on "Reasons for Requiring the Bible as a Part of the curriculum in Colleges."

Prof. L. P. Leavell has been appointed by the Sunday School Board at Nashville as secretary of the B. Y. P. U., south. His book, "Manual of B. Y. P. U.," work will soon come from the press. It will be well for every body to procure one at once.

Pastor S. W. Sproles assisted by Rev. W. A. McComb, has held an exceptionally fine meeting in his church at Liberty. The meeting was a remarkable one. The people would come in great numbers long before the appointed hour and linger long after the benediction in prayer and praise. There were 37 additions, 27 by baptism; \$280.00 raised for pastor's home, \$150.00 handed the visiting brother and everything put on a high grade.

Bro. J. C. Buckley has closed a great meeting at Harrisville of a week's duration. Rev. D. W. McLeod did the preaching. There were 27 accessions, 24 of whom were by baptism. Sister McLeod did a good work holding prayer meetings with the sisters and organizing a Mission society. Some of our pastorless churches would do well to secure the pastoral care of Bro. McLeod. Address him at King, Miss.

Pastor Price of the Second church, Jackson, has been down in Smith county, assisting Pastor D. J. Miley of Goodwater in a meeting. The meeting ran four days. There were 15 accessions to the church. Brother Price says he saw more people in the meeting house and standing around trying to get in and hear the preaching than he ever saw trying to get into a meeting house before. The house was jammed with people an hour before the time for service to commence. And yet, now and then you will hear some fellow say: "Preaching has lost its power with the people." The Lord willing, Pastor Miley and the Goodwater saints will build a house or tabernacle by next year large enough to hold all the people who may come for miles around, when Brother Price will be with them again. Brother Price is with Pastor Wm. J. Williams at Smyrna Cophah county, this week.

When the apostle says, "By grace ye are saved through faith, and that not of yourselves, it is the gift of God," he puts into simple language the profound doctrines of God's sovereignty and man's freedom. Moreover, he so combines these doctrines that no man can object to either of them. Christians have reason to rejoice that salvation is by grace. If it were solely by faith or by any act of their own, or by any mental state, they might be troubled; but if it is by grace, they are safe. Their faith might waver or fall, but God changes not, and his purposes never fail. "Where is boasting then?" "It is excluded" "by the law of faith." Humility follows faith as naturally as a flower comes from the seed. As the apostle says, boasting is "excluded" by the law of faith.—Central Baptist.

Place and Time of Associational Meetings.

Adrian—Nettleton, Frisco Road, Tuesday, October 8.
 Bay Springs—Liberty church, Newton county, Thursday, October 10.
 Bogue Chitto—Tangipahoa church, six miles west of Summit, Wednesday, October 23.
 Carey—Hamburg, Y. & M. V. road, Friday, November 1.
 Central—Pakahontas, Y. & M. V. road, Thursday, September 5.
 Chester—Blythe Creek church, two miles north of Reform, on M. J. & K. C. road, Saturday, October 5.
 Chickasaw—Quitman, M. & O., road, August 23.
 Chickasaw—Bay Springs church, Tuesday, September 10.
 Choctaw—Elim church, Maskulville, Noxubee county, Friday, October 18.
 Cold Water—Como, I. C. road, Wednesday, October 16.
 Columbus—Pleasant Hill, Lowndes county, three miles South Stinson, Southern road, Friday, September 6.
 Copiah—Piggin's Rest, Thursday, September 5.
 Deer Creek—Rolling Fork, Y. & M. V., Tuesday, October 15.
 Harmony—Salem, Friday, October 25.
 Jolofchitto—Juniper Grove, 6 miles south of Poplarville, Wednesday, October 9.
 Lapeer—Springfield, Saturday, October 19.
 Madison—Richmond church, 7 miles east of Pontotoc, Frisco road, Tuesday, September 10.
 Koscusko—Center church, 14 miles south of Koscusko, Friday, October 18.
 Lauderdale county—New Hope, Thursday, September 10.
 Lawrence county—Society Hill, 12 miles north of Columbia, G. & S. I. road, Friday, September 20.
 Leaf River—Mt. Pisgah, Friday, October 18.
 Lebanon—Poplarville, Northeastern road, Friday, October 30.
 Lincoln County—Bogue Chitto, I. C. road, Friday, October 18.
 Louisville—Evergreen, 5 miles north of Louisville, Wednesday, October 9.
 Macon—Mt. Nebo, La., Saturday, October 12.
 Mississippi—Gillsburg, 12 miles west of Gills, I. C. road, Thursday, October 10.
 Mt. Pisgah—Chunky, Newton county, Saturday, September 14.
 New Liberty—Liberty church, 5 miles south of Raleigh, Wednesday, October 10.
 Oktibbeha—Mt. Carmel church, Neshoba county, Saturday, October 5.
 Oxford—Big Springs, 6 miles southwest of Valley, Wednesday, September 4.
 Pearl Valley—Mt. Pleasant church, Leake county, three miles east Center, Saturday, October 12.
 Pearl River—New Hope, 10 miles south of Columbia, Saturday, September 7.
 Rankin County—Briar Hill, Monterey, Monday, October 1.
 Red Creek—Paramount, Harrison county, Sunday, August 31.
 Strong River—D'Lo, G. & S. I., road, Friday, September 13.
 Sunflower—Enon church, Sumner, Y. & M. road, Tuesday, September 3.
 Tishomingo—Baldwyn, M. & O., road, Wednesday, September 11.
 Trinity—Montpelier, Clay county, Mantee, K. C. road, October 23.

Union—Pleasant Hill, Copiah county, 16 miles east of Martin, Y. & M. V. road, Thursday, September 19.—

West Judson—Leighton church, Frisco road, Tuesday, August 27.

Yallobusha—Liberty, 15 miles north of Carrollton, and 15 miles southeast of Grenada, Wednesday, October 16.

Yazoo—West, I. C. Road, Tuesday, October 1.

Zion—Shiloh, Montgomery county, Wednesday, September 4.

General Association—Lake Como church, Jasper county, October 26.

Note—Any one who will give us the exact time and place of next meeting of the following associations, will perform a real service for our cause:

Bethel, Calhoun, Ebenezer, Gulfcoast, Liberty, Pearl Leaf, Sipsey, Tallahala, Tippah. We have been unable to procure a copy of these minutes. Also if there has been any change of date or place of any of the associations in this list, it will be a favor to us for some one to give us corrections.

Summer Hygiene.

If housekeepers and mothers were better educated in the sanitation of their households, it would be far better for their families and homes. Every housekeeper should at least once a day personally see to it that there is sufficient flushing of the waste pipes, and once a week put half a pint of washing soda in about six quarts of water, and pour the hot water in the pipes. Have a funnel to use in the bathtub that the soda may not touch any of the metal save that in the pipes, and coppers dissolved in a little warm water will remove odors from the drain pipes. Cleanliness in the refrigerator is of first importance, as it is said that a "carelessly kept refrigerator is the pestal hall of microbe," and to keep the box in a sanitary condition it should be entirely emptied of its contents every day in warm weather and thoroughly cleaned. To cleanse wash every portion of it, top, bottom, sides, and shelves with strong pearline suds, then wipe over quickly with strong soda water boiling hot; being careful of the corners and crevices. This process of cleaning keeps the box sweet and clean and no microbes will have time to collect in the corners, if the small bits of food are removed daily and the box thoroughly cleaned.

M. H.

There Are Adversaries.

My church very generously voted me a vacation for the month of August, which time I will spend in meetings in Mississippi and Louisiana. At our prayer meeting last night we had a baptizing, at which time I had a scripture reading on "baptism". People are constantly inquiring the way of life and "a great door and effectual is being opened, but there are adversaries." There are many adversaries today.

William T. Ellis in his comments on the Sunday school lesson for August 4th, makes a plea against those who "claim to be able to worship God best in the open air," stating that "when the church is such that the Eternal may abide within her walls, she has a permanent place in the life of the race. When the Bible says 'the church is the habitation of God through the Spirit' it evidently has no direct reference to the building with walls and spires and splen-

dor, 'for we have not here an abiding city, but we seek after the city which is to come.' Rome is not the 'abiding city' and St. Peter's is not the 'church with walls' outside of which God does not dwell. Listen to this pleader for Rome who says: 'Anyone who has wandered reverently through the spacious aisles of St. Peter's Cathedral, in Rome of Westminster Abbey, in London, cannot doubt the influence that these and all similar temples of religion have exerted upon the people. The very atmosphere promotes reverence. Through all the dark days of the middle ages the cathedrals stood as tokens of the steadfastness and enduring preeminence of religion.' Now it may seem impious for me an 'Iconoclastic Puritan, with an austere conception of religion which nobody today considers a true conception, to demolish, as far as possible, the beauty of those old churches.' Who said that this pious fraud of the middle ages—St. Peter's—'the very atmosphere promotes reverence.' Reverence for whom? for God? for Julius II who bestowed indulgences on all who contributed towards building St. Peter's church at Rome?' Thomas Dew in Literary Digest of History page 438. Again Dew same page: 'The agents who were employed to sell them practiced every device to insure success, their assertions to modern years would appear impious and revolting, e. g., Tetzel boasted of saving more souls from hell than St. Peter had converted; that the cross erected by indulgences was as efficacious as that of Christ; that the purchase of indulgence would expiate the most horrible sin, even a violation of mother, God, if such sin were possible—for 12 pence, he would exclaim you may redeem the soul of your father out of purgatory, and are you so ungrateful as not to rescue him from torment? The moment your money tinkles in the chest your father's soul mounts up for purgatory, etc.' And yet Cardinal Gibbons defends indulgences which went to build St. Peter's, and William T. Ellis writing for intelligent people who know history declares 'that St. Peter's stands as a token of the steadfastness and enduring preeminence of religion.' Excuse me. I could not pass through those spacious aisles and gaze upon those lofty spires without thinking of the fraudulent practices to raise money to build it. It is a slander upon the character of the holy God to assert that he abides in such walls. 'The heavens declare the glory of God and the firmament showeth His handiwork.' And I am sure the atmosphere of the 'open air' would produce in me more reverence for God than this temple of St. Peter, which is the very handiwork of the devil.

Here is the form of the indulgence used by Tetzel in Saxony: May our Lord Jesus Christ have mercy upon thee and absolve thee by the merits of his most holy passion, and I, by his authority, and his blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee from all ecclesiastical censures, in whatever manner they have been incurred, and then from all thy sins, transgressions and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy see; and as far as the keys of the holy church extend, I remit to you all punishment which you deserve in purgatory on this account, and I restore you to the holy sacraments of the church, to the unity of

the faithful, and to that innocense and purity which you possessed at baptism; so that, when you die the gates of punishment shall be shut and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force, when you are at the point of death. In the name of the Father and of the Son and of the Holy Ghost."

Now justly the devil is the author of this fraud and it was money gotten by the sale of this indulgence with which St. Peter was largely built. And yet Mr. Ellis says they were fulfilling the mission of the tabernacle. I felt impelled to lay bare this fraud. The New Testament is against formalism in worship. The above is what people come to by putting too much emphasis on the material in worship.

Paul says: "We have an altar whereof they have no right to eat which serve the tabernacle." Heb. 13-10. Again, "but Christ as a Son, over his house; whose house we are, if we hold fast our boldness and the glorying of our hope firm unto the end." Heb. 3-6.

Again Paul said, Eph. 2-23, "in whom ye also are builded together for a habitation of God in the spirit." The assembly is the church, not the building with its "orderliness, richness, ceremoniousness, excellence and symbolism." This is God's message to us of the new dispensation. Let us hear Him and come direct to Him through Christ.

ALEX JORDAN.

Clarksdale, August 1, 1907.

To the Churches of the Chickasaw Association.

Brethren:—Please elect messengers to represent your church in the association to convene with the Quitman Baptist church on Wednesday before the first Lord's day in September, August 31, September 2, 1907.

Will you not be on hand at organization and come prepared to remain to the close.

Blank letters have been sent to the clerks, get your pastors to assist you in getting up letters, giving all statistics.

If you have overlooked any object fostered by our denomination will you not send up an offering by the messengers.

A word to the laymen attending the association, please inform yourselves about the great layman's movement and come prepared to formulate some plan by which all the laymen can be interested in the movement.

There will be a report on layman's movement and church discipline. Pray for the presence of the Holy Spirit and that God may be glorified in all that is done and said at the association.

Special invitation extended to corresponding secretaries of the board, editors of our denominational papers, Brethren Carter, Byrd and Lowrey.

W. H. PATTON.

Shubuta, Miss., Aug. 6, 1907.

J. C. Hardy on the Race Question.

Brother Hardy made two talks to the Starkville people yesterday on the race question which ought to be made in every city, town and country community in the state. It is the moral side of the question. In an in-

telligent, firm, but prudent way he takes it up and so handles it that good can come from it. There is none of the low or vulgar in what he says, yet he brings facts out that reveal much that ought to be rebuked. I know of no one better calculated to do this work than he. He and I have had a talk about his plans and he wants to give much time in the next year to this. His plan is to speak three times in a community. Once to the parents, once to the men and boys and once to the better class of negroes. This is all to be done in one day. I advise the pastors to arrange with the pastors of the other denominations in their towns and invite him to make these talks. The time is on when something ought to be done.

M. K. THORNTON.

Starkville:

Statutory Prohibition.

Dear Brother Bailey:

Nothing that I have seen in the papers lately is so gratifying to me as the proposed effort to secure statutory prohibition through the action of our next legislature.

It is strange to me that any government state or national, would ever bargain, sell and convey to one of its citizens the right to debauch and destroy the lives and ruin the homes of the others. How can a Christian people sell the right to do wrong? The whole system or theory of license is based on a principle as rotten as sand and as black as darkness.

I notice that the terrible consequences of this traffic are so evident in some of our larger southern cities that the advocates of the saloon are trying to avoid the inevitable, (prohibition), by a higher license, curtail the use of liquor by cutting off the tail end of the business. Just as well try to make a rattlesnake harmless by cutting off a piece of his tail. The difference between high license and low license is the difference between high hell and low hell.

Let every citizen of this great commonwealth rally to the support of the friends of God and humanity who will constitute our next legislature and never let up until the accursed traffic in liquor is driven from the state.

With kind regards and best wishes, I am
Yours to help.

L. E. HALL.

Seranton, Miss.

SARDIS.

It was my pleasure recently to labor with Pastor H. J. Legg, in a meeting with his church at Looxahoma, Miss. I staid seven days and preached thirteen sermons. I do not know the result of the meeting. Through the kindness of my noble church I am now off for a visit to my old Kentucky home. Will return September first, the Lord willing, and take up the work in earnest again. Brotherly love is growing among us. I never labored among a more kind-hearted people, and the outlook is encouraging. The church is growing in the grace of liberality, as is evidenced by increased contributions for Missions. Come to the meeting of Cold Water Association at Como in October.

Fraternally,

J. A. McCORD.

Some Reflections.

The Layman's movement and our temperance lesson for this week has caused me some reflections. The Layman's movement, as I understand it, is to have all members of the church to work for the upbuilding of all the enterprises of our denomination, more especially, perhaps, to increase our contributions for these objects, but ultimately to the advancement of Christ's cause. Why is it we are not doing our duty in respect to contributing to Christ's cause? Bro. Lee in that great sermon that was so universally accepted at the convention, said that the first sin was unbelief of God. This same unbelief is the cause of our not sufficiently contributing to our Christian enterprises. God says we are robbers. We would not like for anyone to call us robbers, but God tells us that we are robbers because we have withheld his dues. Now, whether the law of tithes is binding on us of the present day or the law of the apostle in 1 Cor. 16:2, or both, most of us are to put it mildly, delinquents. He tells us that if we will pay up He will fill our store houses to overflowing, and that He will rebuke the bowl weevil and that all nations will call us blessed. But we don't believe Him. Just as Eve did not believe that she would die if she ate the apple. In fact, we don't more than half believe in anything. It is a wonder He lets us occupy the ground. It is only that He is long suffering and for Christ's sake. If every member of the churches were Christians, or if all Christians lived consistent lives the world would be converted in a quarter of a century.

Now for our temperance lesson. We have a temperance lesson in every quarter and we take a great deal of pains to impress on our youths the harm of using alcoholic liquors, and yet our churches do not discipline a member for taking a drink of whiskey if he does not get drunk.

The churches are really behind the business world in its prohibition of the use of intoxicants. There are a great many business institutions that will not employ one who drinks at all, yet Christians employ drunkards, and even ministers do the same, not in their personal business, but in the business of the state.

The world is awakening to the evils of whiskey. County after county is going dry. The state of Georgia has gone dry and it is hoped that our next legislature will make our state dry. And yet, and yet, how many Christians in our election voted for drunkards? And even preachers, too. How can the world believe in Christianity when a preacher delivers a sermon on the evils of whiskey and goes to the polls and votes for a drunkard to make our laws.

I know the excuse. It is the less of two evils, or all of our legislators drink.

Adam answered God "all women eat apples and I thought it was no worse for me to eat it than it was for Eve."

The less of two evils. I would like to know of a worse evil than drunkenness and what it leads to.

All good men deplore the drunkenness of our legislatures and congress, and yet they represent those who elect them. I think the time has arrived when our churches should discipline a member for taking one drink of liquor. I believe that consistent lives will do more to christianize the world than anything else.

W. B. KINABREW.

News in the Circle.

Martin Ball.

Rev. W. E. Thayer resigned at Winchester, Ky. His future movements are not known.

Pastor Theo. Whitfield, Hayti, Mo., is assisting his cousin, Rev. Willie Whitfield in his work near Columbus, this week.

Rev. W. G. Patterson, First church, Nashville, Tenn., has resigned and will go to the Indian Territory.

Rev. W. O. Ferichs has accepted the call to the First church, Kask, and will move from Valley City, N. D., to Kask at once.

Rev. Chas. Branson leaves the pastorate at Spring City, Mo., and devotes himself to evangelistic work.

Rev. J. W. Shaw resigns the pastorate at Spring City, Mo., and accepts the call to Albion, N. Y.

Rev. Thos. L. Huxley, Oneaville, Mo., was assigned to the work of the Gospel ministry at Spring City, Mo.

Rev. J. R. Curry has resigned at Pollard, Mo., to take effect September 1st. His future plans are not known.

Rev. A. J. Fawcett, Farmersville, Texas, has been called to the First church, Hamlet, Ark. It is thought he will accept.

Rev. Edward Long was ordained to the ministry of the gospel last week by the Monroe Baptist church, N. C.

Pastor W. N. Rose has accepted the unanimous call to Mt. Carmel church, Louisville, Ky., and will begin work September 1st.

Pastor S. M. McCarter, Clinton, Tenn., becomes pastor at Elkton, Ky. He goes at once to his new field.

Pastor J. T. Betts leaves Landing, Ky., where he has accomplished a marvelous work. His plans have not been announced.

Rev. C. A. Ridley, Live Oak, Fla., will supply for Dr. Len G. Broughton at his tabernacle during the month of August.

Rev. A. W. Hill has been called to the First church, Benton, Ill. Bro. Hill is a graduate of the Seminary at Louisville, Ky.

Rev. J. S. Chanless of South Carolina, has accepted the urgent call to the pastorate at Wadesboro, N. C., First church.

Rev. Thos. A. Johnson leaves the pastorate at Madison, Ind., and takes up the work with the immigrant church, Louisville, Ky., September 1st.

Rev. Henry Broad leaves the church at Bonifay, Fla., and will assume the work at Mena, Ark. His wife's health is the cause of the move.

Missionary J. C. Owen of China, has returned to America. He is now at Seattle.

Wash., very ill in a hospital. May the Lord spare his valuable life.

Rev. L. B. White, pastor of West End church, Newberry, S. C., has resigned to attend the Seminary in Louisville next session.

Rev. G. W. Wilson has just closed a gracious meeting with his church at Lodi. He did his own preaching and the Lord gave him great success.

Dr. R. M. Boone, Indianapolis, is with Pastor T. N. Lusk in a great meeting at Coila, this week. The Lord continues to bless their labors.

Pastor Martin Ball will be in a meeting at Scotland next week. He serves this church once a month in the afternoon. He will have no ministerial help.

Pastor W. E. Foster, Clifton church, Louisville, Ky., has just closed a gracious meeting at Jellico, Tenn. There were 30 additions to the church.

Dr. Wm. H. Smith, editorial secretary of the Foreign Mission Board will perform the duties of corresponding secretary in the absence of Dr. Willingham. All funds for the Board should be sent to him.

Pastor A. A. Huttis, Decatur, Ala., resigned to accept a call from Athens, Ala. The Decatur News says: "He is active, energetic always doing and always accomplishing. Gentle in spirit, gracious in manner, lovable in disposition and pure in heart."

FORTY-SEVENTH ANNUAL STATEMENT

OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Cash and Mortgages.....\$5,809,650.00	Policy Reserve.....\$16,006,708.00
Bonds and Stocks (market value).....8,907,787.91	Miscellaneous Liabilities.....297,780.84
Real Estate.....1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends).....1,621,413.00
Cash in Banks and Trust Companies.....290,545.75	Reserve to provide for all other Contingencies.....1,083,648.98
Loans to Policy Holders.....1,950,996.14	
Other Assets.....396,961.21	
Total.....\$19,009,550.82	Total.....\$19,009,550.82

The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with **FLYING COLORS**

so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

Whitten & Nelso, General Agents,
Seutter Building JACKSON, MISS.

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Second Coming of Christ is Near.

Rev. J. Benjamin Lawrence, of the Coliseum Place Baptist church, preached yesterday on the second coming of Christ, taking his text from Acts 1, 10-11, and saying in part:

There are three great comings foretold in the scriptures. The first is the coming of Christ to atone for sin. This glorious self-manifestation of grace around which clusters all historic truth has already taken place. The second great coming foretold was that of the Holy Spirit to endue the church of God with power. This coming, around which revolve the activities of the church, was accomplished on the day of pentecost. The third great coming is the coming of our Lord to receive his kingdom. This coming, around which clusters all prophetic truth, is yet in the future. This second coming of Christ is a fundamental doctrine of the Christian economy.

This coming of Jesus is not death, but life abundant, to the believing. Death is our going to Christ, the second coming of Christ is his departure from Heaven to reign with us upon the earth.

Nor is the second coming of Christ the gradual evangelization of the world. There are some who think there will be no personal coming of the Son of God,

but that the Christ idea will more and more dominate the world until at last the earth will become the seat of truth and the will of the absolute right will be done on earth as it is in Heaven. But when we open the Book of God it seems to teach that the reign of truth will not be consummated until Christ comes again.

Then let us banish the thought that the coming of Christ is simply the growing appreciation of his character and the enthronement of the Christ idea in the hearts and lives of the people of the world. We are looking for more than that. We are looking for the return of the real Christ in all His power and majesty to rule and to reign over the world. "This same, Jesus, which is taken up from you into heaven shall so come in like manner." "For the Lord himself shall descend from Heaven with a shout." "Behold he cometh with clouds and every eye shall see him." These scriptures are too plain to be misunderstood. Christ himself will come.

Since our Lord's coming is to be personal we are concerned to know when this blissful event is to take place. As to the definite time reckoned in days and years it is impossible for us to determine. The scriptures say: "But of that day and that hour knoweth no man, not even the angels which are in heaven, neither the

Son but the Father." The impression is always made that the Son of Man cometh in an hour when ye think not, therefore watch. But while we cannot determine in months and days the exact time of our Lord's second coming, yet we can fix that time relatively. In Acts xv, 13-17 the order of events in the gospel economy is made plain. There is first the visitation of the gentiles to take out of them a people for his name. This is in progress now. Secondly, "After this I will return," is the promise of Christ. This is the second coming of which I am speaking. Thirdly, "And will build again the Tabernacle of David." Fourth, "that the residue might seek after God." This is the millennium time. From this order of events it seems clear that Christ's coming will be before and not at the end of the millennium. The direct testimony of scriptures is to the effect that Christ will come at the beginning and will usher in the thousand years of righteousness and peace known as the millennium. I call your attention to a few of the reasons for such a conclusion.

First—Christ teaches that his followers will be hated and persecuted until he shall come. John xv, 20; II Timothy iii, 12.

Second—In the place of the world growing better and better until every one shall become converted, there is evidence that it

will grow worse and worse until the man of sin is manifested. This anti-Christ is the very acme of iniquity and is to be put to death by the coming of the Son of God. Matt. xxiv, 37-40; II Tim. iii, 1-13; II Thess. ii, 1-11.

Third—It is expressly taught that the wheat and the tares will grow together until the coming of Christ. Matt. xiii, 24-30.

Fourth—Before there can be a millennium Satan must be bound and cast into the pit; but this does not take place until Christ comes. The first thing Christ will do after he reaches the earth will be to bind Satan. Rev. xx, 1-3. From these considerations it is evident that the second coming of Christ will precede the millennium and will usher it in.

The coming of Christ has two distinct stages. He will come first into the upper air to receive his bride, the church. This is before the tribulation. From this half way ground between heaven and earth he will call unto himself the redeemed, from righteous Abel down to the last soul who has but believed in him. To the dead he will give their resurrection bodies, to the living he will give transformed bodies, and all together will be caught up to meet him. Then will take place the marriage of the Lamb and the Bride. This is called by writers

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Woman's Work.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian.
Mrs. W. H. Woods, Secretary, Meridian.

Echos From the W. M. U. At Hazlehurst.

Mrs. Martin Hall of Winona, was elected leader of Y. W. A. Let every woman help her. Organize a Y. W. A. in your church. Give her your sympathy, co-operation and prayers. Two organizations have already been reported.

It was a pleasure to meet face to face some workers with whom we have long exchanged letters and find them more attractive and helpful than we imagined.

We were so encouraged by the many promises to begin Sunbeam societies. A renewed interest seemed to have been awakened.

Mrs. McGuire, city missionary of Memphis, was a help and an inspiration to our meetings. May God bless her and make her life a blessing wherever she is called to go.

The secretary's report showed an increase of \$4,000 in contributions.

A meeting of vice-presidents was step formed and we hope to have a large representation next year.

The cordiality and generous hospitality of the Hazlehurst women will long be remembered. Every detail of the meeting was so well arranged by local committee, and this always adds to the interest and helpfulness of the meeting.

We are planning large things for the coming year. Let each woman by prayer, work and enlarged interest and contributions make his the best year in our history.

A. K. W.

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Letters from missionaries desiring boxes have been received. Societies wishing to send these boxes notify me that the boxes may be sent early in the fall.

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Encouraging news all along the line in Y. W. A.

Griffith Memorial church comes forward with Miss Pearl Wells, president, Miss Carmen Cambre, vice-president, Miss Bessie Ross, secretary, in Y. W. A., and a W. M. S. Mrs. Geo. W. Riley, president, Mrs. E. A. Cambre, vice-president, Mrs. Irma Norman, secretary. Let us pray and work

until we realize our motto: "A society in every church and every woman a member of that society."

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It was the pleasure of your president to meet with the Brookhaven W. M. U., on Monday afternoon, July 22, and speak to them concerning the work. We found an earnest, enthusiastic band of consecrated women, and it was a real joy to be with them. They have decided on the full graded system in missions and to that end recommended to the church the election of Mrs. J. A. Naul as the Sunbeam leader and Mrs. Hobbs the Y. W. A. leader. From an outlook of the work as presented that afternoon we judge Brookhaven W. M. U. will be among the leaders in the work for the coming year.

It was also our keen pleasure to spend a few hours in the home of Brother and Sister Leavell of McComb City and to talk over the work with them. It was an inspiration to us to see how this Godly couple are taking hold of the work and to hear them relate their plans for the future regarding the McComb church. We feel that McComb City church is to be congratulated upon having such spirits for their leaders as they will find in Brother and Sister Leavell.

It was decided by the officers of our state work in the policy for the year, that each associational vice-president visit at least five of her churches this summer and enlist and encourage them in the work. To that end we went to Liberty and met the sisters on Wednesday afternoon, July 24, and had a gracious service with them. They pledged their support to all the objects fostered this year and promised to raise immediately a contribution for the young Woman's Training School at Louisville, Kentucky. Another feature resultant of that meeting was the organization of a Y. W. A., with twenty members, and with the following officers: president, Miss Nannie Jenkins, vice-president, Miss Hattie Turnipseed, treasurer, Miss Maggie Robinson, secretary, Miss Dora Faust.

We would call attention to the fact that there are six girls at the orphanage advanced enough to be sent to college this fall. Their tuition was provided for at our state convention at Hazlehurst. We would suggest that Y. W. A., and W. M. U., who feel disposed to ask for one of those girls and prepare her wardrobe for her going away to college. We don't know of a work that would be more interesting than to feel we had one of those orphans as our very own in school

and had her fixed as we would one of our own sisters or daughters. The Brookhaven society will ask for the privilege of preparing one of these girls for school.

There are many things we would love to say regarding the work, but will speak of them later.

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Notes of the Baptist State Convention.

Having been providentially hindered, for many years, from attending the Mississippi Baptist State Convention, I can see the mighty changes which have taken place. I enjoyed the reports from the three great Boards, represented by three great men. I see the mighty strides the work has made in ten years.

The educational feature is brought forward in a remarkable degree, and we are impressed with the vast importance of availing ourselves to be more perfectly equipped for the Master's work. But several things struck me very forcibly, that is, the new things presented for our consideration, in our "Mission Rally Convention." One is, a sanatorium in Memphis, another is, another school under denominational control, and a debt on our convention of thousands of dollars. In the consideration of these new enterprises, are we not drifting dangerously near the point of not only neglecting, but forgetting the main object or aim, of a Baptist convention, i. e., the last command, and great commission of our Lord, "Go ye, into all the world, and preach the Gospel," Missions, and especially foreign. I have always thought the cardinal issue and object of all Baptist associations and conventions.

Our secretaries all are asking for more money for the different missions and find it hard to get enough to make both ends meet. I can't but see, that these new enterprises will have a tendency to cripple our mission work. To whom are we to look, to collect the money for these new things, but the pastors, and largely country pastors, and but a few, if any of them, have been consulted or asked for their opinion. All that I have heard express themselves are opposed, especially, to the idea of co-education.

Another change is, only a precious few of our brethren are allowed time to speak on the many important subjects which they assemble to consider. It used to be that nearly all of the good brethren had a voice in the doings, but you could count on your fingers the ones on the floor. The country preachers is a "back num-

ber", in our conventions now. Excuse me, I have had my say, I am only a BAPTIST SISTER.

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(Continued from Page 9.)

on eschatology "the rapture of the saints." There will follow a period of years in which Christ and his bride, the church, will be wrapped in each others embrace in the paradise above. During that time, supposed by some, to be three years, by others seven years, the earth will pass through the period of the "great tribulation." The redeemed gone—not a Christian left in the world—the Holy Spirit gone and Satan left in complete control, this old earth will pass through a tribulation and distress of nations, which, if it were not shortened for the elect sake—the sake of the Jews—no flesh would be left. Then will be poured out the vials of God's wrath. In those days men will call upon rocks and mountains to fall upon them and shall seek death but find it not. But the church, the believing ones shall miss this awful time.

This first stage in the second coming of our Lord shall not be announced by audible trumpets. His saints shall hear his voice and rise to meet him. The only evidence this world will have of this event will be the open graves of the righteous and the vacant place of the redeemed. What amazement and horror must seize the soul of the careless when the husband shall miss from his side the wife who wept bitter tears over the rejection of her Saviour, and the child shall look around in vain for the mother whose entreaties have been disregarded.

"Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the Son of Man shall come in the heavens with power and great glory." This is the second step in his coming. No who descends to the earth to take control of the affairs of this world. It is this to which the church of Christ looks.

The purpose of his coming is the restoration of all things. In this restoration there are two great events.

First—The restoration of his own elect people, Israel, to their destined place of power and influence in the world. "Blindness in part is happened to Israel until the fullness of the Gentiles be come." When he comes again he will come in power and glory and then will be fulfilled the expectation of the Jews. Then they will accept him and there will be born a nation in a day. Then shall all the promises to Abraham and Isaac and Jacob be fulfilled. Mount Zion will be built up and the Lord will reign upon the throne of David.

Second—The second event in the glorious results of his coming will be the establishment of his reign of righteousness in the world. Satan shall be bound in

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the pit. The redeemed ones shall speedy return of our Lord. No be given the reins of the kingdom, if you will, some of these. Every nation has had the Gospel preached to it. When Thibet was opened the last of the nations yielded to the advances of civilization. The Jews are going back to Palestine. Already that country is becoming a Jewish country. Indeed, we are in the midst of the perilous times spoken of as coming just before the end. What then should be our attitude? It should be one of watchfulness. Standing upon the watch tower of truth and viewing divine events through the telescope of prophecy I can say that I expect to see him returning ere I go.

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Early in life she united with the Meridianville Baptist church and later when the family removed to Fort Gibson, she carried her membership to that church. She took an active part in singing and playing for the church, and while she had been a life-long sufferer she never refused to sing her master's praise, tho' at times illness caused the work to be painful.

The family did not think her condition serious until a few weeks ago, and after all efforts had failed to bring relief, as a last hope treatment was sought in a sanatorium at Natchez, where for four weeks her suffering, which no flesh could stand, was borne with bravery, patience and a fortitude which only a true Christian can know and the last moments were passed in a peaceful slumber, happily believing that she could soon awaken sweetly resting in her Saviour's arms.

'Tis sad to know that her sun went down while it was yet day, but we know her life was not lived in vain, for the world is better for her having lived in it and those who knew her are better for having known her. It can be well said of her beautiful life: Thou art the purest one of all. So gentle, kind, from falseness free.

From the Heavens a star to fall. More beautiful it could not be! Thou art like an angel sent to earth. On mission kind, that mission love. Didst thou but know thy priceless worth. Wouldst then be, even as they above.

No joy nor happiness can ever come into our lives to fill the vacancy caused by her death, and as much as we loved her and as hard as 'twas to give her up, we could not ask her life be prolonged, which would merely increase her suffering, therefore, we gladly submitted when Jesus called. O, Lizzie come home, feeling our loss would be her gain.

While she can never return to us we are consoled in His promise that the days shall not be many before we shall meet with her on that happy golden shore.

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Mrs. T. C. Magee.

Sister Magee was born November, 1849. Born into the kingdom of Jesus Christ and joined Silver Creek Baptist church 1868, afterwards went into the organization of Bolochitto church. She lived a consistent Christian life until her death, July 16, 1907. Sister Magee had many friends and loved ones to mourn for her. No one can fill her place on earth as she did, a loving wife and mother. She leaves a heartbroken husband, son and daughter. Weep not dear ones, your loss is her gain. She was ready when summons of death came.

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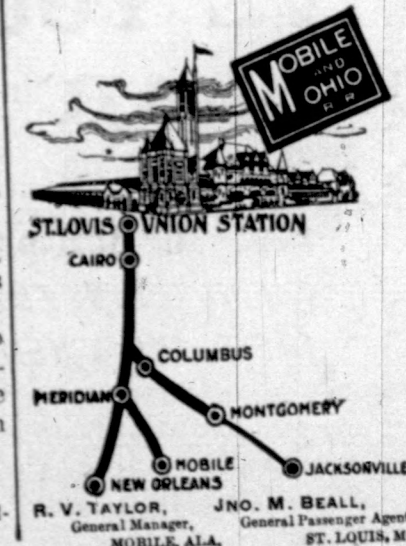
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satisfied when the volume is carefully read. So many good books! And so many good things said about them! How can one hope to really tell of the good things to be found in the "Church of Christ"? Books should be thoughtful. This book is thoughtful. Books should be suggestive. This book is pre-eminent suggestive. Books should have a purpose. This book has a purpose which alone is able to make any volume great. There are a great many things that a book should be which the "Church of Christ" is.

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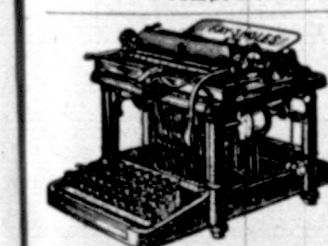
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By Nixon Waterman.

The sun went down on a lurid
cloud,
The wind breathed a low,
harsh sigh,
And a strange weird veil, like a
sombre shroud,
Hung down from the murky
sky.
The dogs bayed loud at the
ghostly moon-
That glimmered a dim sal-
light.
And the crickets fiddled a doleful
tune
To the ghosts abroad that
night.
It was such a night as brave men
hate,
When the darkness fails to
hide
The gruesome shapes that con-
gregate
Or through the shadows glide.
No star to point the traveler
home.
No grace on land or sea;
A night when goblin, witch and
gnome
Hold fiendish revelry.
Through the gloomy gulch by the
haunted mill
That stands like a specter white
With its broken arms so gaunt
and still.
A footman passed that night.
He trudged along till from with-
out.
The darkness stood a man;
But the footman did not faint or
shout.
He neither turned nor ran.
For come what would in the bit-
ter end,
He chose to stand and dare.
Till the shadow spoke and said:
"My friend,
Have you got a match to
spare?"
The match was given, each went
his way.
There was neither death nor
din,
But I've often thought, alack-a-
day!
How sad it might have been.

Envoy.

S. Good optimists agree
That through life's thick and
thin
It's seldom a thing turns out to
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As sad as it might have been.
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er if they occasionally loosen their
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Preparing the Way.

It was the Sunday of the first
heavy snow. A handful of people
came out to church in the morn-
ing and plodded home through
the snow, which, still falling, fill-
ed their tracks and left no rec-
ord. Nearly all the afternoon the
snow continued to fall, without a
breath of wind to drift it, and
it lay a foot deep on the level.

Along toward evening Jerry
Wilcox hitched up to the new
snow-plow he had nailed togeth-
er out of boards he found in the
shed, and riding on his plow, with
two horses plodding before him,
made a good wide path from the
back door to the barn and round
the front of the hen-roost and the
hog-pen. This was an important
part of his work, but it was easy
to drive round the front of the
house and plow a path to the gate
and then to clear the walk in
front of the house. The whole
enterprise thus far had taken lit-
tle time in proportion to that
which would have been required
for shoveling.

Jerry reined in his horses at
the end of the house lot, and was
about to drive around to the
barn. Then he noticed that some-
thing still remained of day, and
the horses were seeming to en-
joy their outing. It occurred to
him to drive on to the meeting-
house—not that any one was like-
ly to get out after such a storm;
but if anybody should, why, the
path would help.

And so down the street he rode
on his snow-plow, the light
snow curling away from the front
of his plow like a wave before
the bow of a ship; and when he
came to the gate of the meeting-
house he turned in and left a
good path to the door.

Then Jerry said to himself, "I
might as well plow round to the
minister's door. He will have
to come out anyway." At the
parsonage gate he remembered
the Widow Stevens, who lived a
few doors further on, who always
liked to go to church, and it
seemed a pity to have her flound-
er through the snow, so he went
a little further. And because it
was not worth while to come
back on the same side of the
street, he crossed over, and made
a good path in front of the houses
on the other side.

Then he thought of Deacon
Graham, on the cross-street, and
his own Sunday-school teacher
round the corner, and he might
as well plow around that way, and
go home by another route.

All this Jerry did, partly from
the joy of activity, and partly,
and increasingly, with the
thought of helping a little. When
he had cared for his horses and
done his milking and eaten his
supper, he thought he would go
out to church, and just see if
anybody did get out. His mother
said that, since there was so good
a path, she believed she would
go to church herself; and Jerry's
father decided to go along, too.

The crabbed old janitor had
been thinking all the afternoon of
going to the parsonage and sug-
gesting that the bell be not rung
nor the church lighted that
night. The minister had more
than half expected him, but
when the janitor started to wade
to church he found a good path,
and became more optimistic, and
went instead to the meeting-house
and rang the first bell and light-
ed the church.

The minister, looking out of his
study window, saw Jerry and his
horses and snow-plow, and took
courage.

A number of families, hearing
the bell and looking out, were
surprised to find a path, and hav-
ing been housed all day, thought
it well to stir out and go to meet-
ing. And so it happened that the
minister looked over the largest
evening congregation that had as-
sembled since the weather was
cold.

The text, happily, was "Pre-
pare ye the way of the Lord;"
and the lesson was that, besides
those who are to do great things,
the world needs those who in
faithfulness prepare the way for
them.

Said the minister, "I find an
illustration close at hand for the
lesson of the evening. Few of
you would have come to church
this evening had not some one
thoughtfully plowed a path. If
the sermon of tonight does any
good, a share in the joy of the
accomplishment of that good be-
longs to him who prepared the
way for the members of the con-
gregation to come to the house of
the Lord."

Jerry's face was red with the

winter air and the exercise, but it
grew redder as the flush of em-
barrassment stole round to the
very back of his neck. Everybody
said it was one of the best meet-
ings they had ever attended and
that the sermon was uncommon-
ly good.

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Beauty, said a fair and lovely girl who was just knocking at the temple of womanhood. Life seems so bright, and the pleasures of society so alluring. Admirers knelt at her shrine and friends whispered words that were sweeter than nectar. But alas! beauty is a snare and in an evil hour that glorious creature endowed with so many possibilities, listened to the charm and "fell by the wayside." God pity her now in her wretchedness and despair.

Give me culture, said a young man, with a vaulting ambition, and I will climb to the heights and drink rich draughts from the fountains of joy. My soul will revel in the charms of nature, my God-given mind will wander out into the fields of science, and view the flowers and jewels that glitter there. Then the longings of my heart will be satisfied and my dreams and hopes will find a sweet fruition.

Years pass and his feet are firmly planted on the ladder of fame, his name is written among those who are called great. But is he indeed happy? Not by any means. He has lived for himself alone, his desires have centered in his own breast, and his aspirations have been simply to promote his own glory. Selfishness is written in every lineament of face—he has shown no sympathy for the human race, and in consequence his soul is parched and shriveled. In bitter anguish I heard him say, "I would give all for one true friend."

In a cottage in a city not far away, lives an old lady whom every body calls "Pinie." Her home is an humble one, but everything is clean and neat and there is such an air of refinement about the place that it looks homelike and attractive. In the window is a pot of flowers and out in the yard bloom roses, pinks and lilies. No one can pass Miss Pinie's cottage without stopping for a word, especially, if they get a glimpse of her smiling face.

The sorrowing stop there for

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comfort, the troubled for advice, and the joyous for inspiration and companionship. Her heart is like a nest of singing birds, her home a haven of rest. The very air seems to be sweeter and softer there than elsewhere, and the zephyrs whisper of peace and joy. What is it that throws around this old lady such a charm, I asked of a bright young girl. She pondered a few minutes and then said, "I guess it is because she is so happy herself, and gives out so much to others."

Contentment is her watchword, and has brought a rich reward.

I have presented three pictures choose ye.

MRS. E. C. BOLLS.

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Passenger Department.

MAIN LINE.

	No. 5 (Daily)	No. 3 (Daily)
Lv. Jackson	4:30 A.M.	3:25 P.M.
Lv. Hattiesburg	8:15 A.M.	7:05 P.M.
Ar. Gulfport	11:00 A.M.	10:00 P.M.

	No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport	7:30 A.M.	4:15 P.M.
Lv. Hattiesburg	10:35 A.M.	7:33 P.M.
Ar. Jackson	2:05 P.M.	11:15 P.M.

COLUMBIA DIVISION (Via Silver Creek and Columbia)

	No. 101 (Daily)	No. 102 (Daily)
6:50 A.M. Lv. Jackson	Ar. 7:30 P.M.	
10:50 A.M. Lv. Columbia	Lv. 3:25 P.M.	
2:25 P.M. Ar. Gulfport	Lv. 11:30 A.M.	

Trains Nos. 107 and 108, (Sundays Only) have been annulled, and Trains Nos. 101 and 102 have been made to read "Daily" instead of "Daily Except Sundays."

Connections at Jackson, Hattiesburg and Gulfport with all lines

For further information apply to
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